



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

VII. — *Some Passages concerning Ball-games.*

BY PROF. WALTON BROOKS McDANIEL,
UNIVERSITY OF PENNSYLVANIA.

THE student of Greek and Roman antiquities finds some of his most perplexing problems in connection with games of ball. Even the longer descriptions in the works of the ancients seem to us vague and insufficient, while the mere allusions are sometimes almost hopelessly obscure. To make matters worse, modern commentators and special writers¹ on the subject have apparently not all been men who could recall a time in their own boyhood when, like Halios and Laodamas in the *Odyssey* (viii. 372), they

σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο.

One might with better hope look for a final account from an ex-member of some college ball-team, except that his sphaeristic duties to the university are so exacting that he usually learns small Latin and less Greek. The conflict between

¹ In this paper references in abbreviated form are made to the following books:

Becker-Göll, *Gallus* (1882), pt. iii. 170-183 = B-G.

Becq de Fouquières, *Les Jeux des Anciens*, Paris, 1869, chap. ix.

Burette, *Mémoires de l'Académie des Inscriptions et Belles Lettres*, I (1736).

153 ff.

Grasberger, *Erziehung und Unterricht im klassischen Alterthum*, I. 84-96.

Guhl und Koner, *Leben der Griechen und Römer*, 6th ed., Engelmann, 1893 = G. u. K.

Krause, *Die Gymnastik und Agonistik der Hellenen*, I. 299-316.

Marindin, Article "Pila" in Smith's *Dictionary of Greek and Roman Antiquities*, 3d ed. = Marindin. *Class. Rev.* IV (1890). 145-149, "The Game of Harpastum or Pheninda" = Marindin, *Cl. R.*

Marquardt, Joachim, *Das Privatleben der Römer*, 2d ed., Mau, 1886, II. 841-847 = Marquardt.

Marquardt, Johannes, *De Sphaeromachiis Veterum Disputatio*, 1879 = Marquardt, *De Sph.*

Mercurialis, *De Arte Gymnastica*, 1672, II. chaps. iv. and v.; V. chap. iv.

Poetae Latini Minores ex Recensione Wernsdorfiana, Lemaire, Paris, 1824, III, excursus iii., ad Sal. Bass. Carm., vss. 173-175, pp. 278 ff. = *Poet. L. Min.*

ball-playing and Greek is centuries old. We find Augustine in his confessions to God acknowledging his youthful antipathy for the language. He looked upon study as an unwelcome distraction from the game. His statement, however, that he had a better temper in defeat than the learned teacher who whipped him¹ sounds like one of the modern justifications of athletics. As a matter of fact, it is only an Ursus that can be at the same time a *pilicrepus* and *scholasticus*, and he perhaps only in a bragging inscription² and in the composer's own sense of the words:

Ursumque canite voce concordi senem
hilarem, iocosum, pilicrepum, scholasticum.

While awaiting, then, the coming of the man with the ideal equipment for the task, we may be excused for venturing upon new interpretations of dubious places.

We do not know how many kinds of games the Romans played with a ball, nor how many sorts of balls were used.³ We find mention of a large air-filled *follis*,⁴ the feather-stuffed *paganica*,⁵ of intermediate size, and the small ball, making perhaps a triple classification possible. But in the last class several distinct varieties would have to be distinguished. Thus the violent game of *harpastum* must have required a

¹ *Confess.* i. 9.

² *CIL.* VI. ii. 9797, vss. 12-13. The precise meaning of *scholasticus* here is hard to determine. Becq translates (p. 210): "Célébrez à l'envi ce vieil Ursus, joueur, spirituel, grand manieur de balles, bel esprit, qui" etc.; Burette: "si connu dans les gymnases." The *Lexicon Epigraph. Morcellianum*, III. 304, gives the definition: "Ripulito dalla Scuola, Erudito, Colto, Elegante." The writer of the epitaph probably means that he was a man whose manners and education made him a fit companion for Verus.

³ The assignment of the Roman balls to the five classes given by Oribasius, vi. 32 (Bussemaker et Daremberg, I. 529): ἡ μὲν γὰρ ἐστὶ μικρὰ, ἡ δὲ μεγάλη, ἡ δὲ μέση, ἡ δὲ εὐμεγέθης, ἡ δὲ κενή, which is proposed by Marquardt (II. 842) as a possibility, seems to me futile; the entire citation from Antyllus concerns medical gymnastics. G. u. K. (p. 380) also misuse this passage. See also B-G. pp. 172-173.

⁴ Martial (Lindsay's edit.) iv. 19. 7, vii. 32. 7, xii. 82. 5, xiv. 45. 2, xiv. 47. L. and 2. A diminutive *folliculus* indicates a variation in its size. Cf. Suet. *Aug.* 83; Athen. i. 14 F φούλλικλον, which appears as φονάλικλον in Suid. Lid. and Scott, *Gr. Lex.*, have an error in the gender.

⁵ Mart. vii. 32. 7, xiv. 45. L. and vs. 1.

ball that could stand the roughest usage, since it seems to have been much of the time on the ground.¹ The ball used for bouncing had to be sufficiently hard to make it resilient, while that for ordinary passing might have a pretty cover² and be made soft so as not to sting the hands.³ Again, the popular game of *trigon* had its special sort of ball, which, no doubt, was of somewhat compact nature, since it was batted with the hand. It may have still retained its name *trigon* or *pila trigonalis*⁴ when used in other games. Boys to-day do not confine the use of the tennis ball and baseball to those special forms of sport. A common material for all these small varieties was, no doubt, hair,⁵ as for tennis balls in Shakespeare's day.

In Martial's *apophoreta* we have a separate epigram for each of four kinds of ball: *pila paganica* (xiv. 45), *pila trigonalis* (xiv. 46), *follis* (xiv. 47), and *harpastum* (xiv. 48). Moreover, if *pila* in vii. 32. 7 means, as it may, the *pila*

¹ Artem. i. 55 distinguishes ἀπαστὸν δὲ καὶ σφαῖρα. The repeated use of the adjective *pulverulenta* (Mart. iv. 19. 6, vii. 32. 10) in connection with *harpasta* and the still more significant *rapit . . . in pulvere* of Mart. xiv. 48. 1 (cf. *arenaria* in Isid. *Etym.* xviii. 69. 2, a passage that may safely be referred to *harpastum*, unless we think that he ignores this important game altogether) make one suspect that at least in some variety of the game the ball did not have to be caught in the air nor even on the first bounce, but may at times have been scrambled for on the ground. The player who finally secured the ball may have had to cry out "*mea pilast*" (Plaut. *Truc.* 706), as the football player in the old days cried out "down" from underneath a mass of fellow-players.

² Cf. Anacr. 14 (15.) 1; Dio Chrys. viii. 133 C; Ovid, *Met.* x. 262; Petr. 27. 2; Claud. xxix. 144. This cover was of several pieces sewn together, called φέλλα. Cf. *Anth. Pal.* xiv. 62. 1; Sen. *Quaest. Nat.* iv. 11. For illustrations of Egyptian balls of this sort, see Wilkinson, *The Ancient Egyptians*, II. 67. The word *παπρή* as applied to a σφαῖρα in the *Anth. Pal.* xii. 44. 2, should perhaps be referred to the stitching of the lappets, rather than translated "of divers colors," as in Lid. and Scott, *Gr. Lex. s.v. παπρῆς*.

³ Varro, *Sat. Men., Sesculixes*, vs. 463, Buech.

⁴ Mart. xiv. 46. L.; Schol. Cruq. on Hor. *S.* ii. 6. 49.

⁵ *Anth. Pal.* xiv. 62; Isid. *Etym.* xviii. 69. 1; Symph. *Aenigm.* 59; *Much Ado About Nothing*, III. ii.: "*Prince.* Hath any man scene him at the Barber's? *Claudio.* No, but the Barber's man hath beene scene with him, and the olde ornament of his cheekke hath alreadie stufte tennis balls." Wood may be added to the other materials which our authorities on *pila* have listed. Cf. Placidus (Goetz, *CGL.* V. 38. 16): *Pila si brevis pi syllaba, omnis rotunditas vel (ut Maius) de ligno facta qua pueri in triviis ludunt.*

trigonalis, we have also in that verse and in line 10 allusions to these four sorts. It is with the last named that we shall first concern ourselves.

The game of *trigon* is seldom referred to in Latin literature. From Horace, *Sat.* i. 6. 126:¹ *fugio campum lusumque trigonem*, one may conclude that it might be played out of doors in any open place. In Isid. *Etym.* xviii. 69. 2, we have the definition: *trigonaria est qua inter tres luditur*. As a three-cornered game, it could not have required a wall for playing. Nor, indeed, do the terms *expellere*, *expulsare*, and *expulsim* in themselves indicate the use of a wall;² they refer merely to batting the ball with the hand,³ in distinction from *datatim*⁴ and *dare*, which refer to throwing the ball.

In this connection Marquardt⁵ and Marindin⁶ rightly compare the ἀπόρραξις of the Greeks in which the term ἀπορ-

¹ The other reading and the arguments *pro* and *con* are well known, and call for no discussion here.

² Marindin, p. 423. I see no reason to limit the direction of the batting. Martial has *expulsare* in xiv. 46. 1; Petron. 27. 3, *lusu expellente*. *Expulsim ludere* is mistakenly referred to the game ἐπὶ σκυπὸς by Marquardt, *De Sph.* p. 20, and quite as mistakenly translated *alioversum in obliquum iacere* in *Poet. L. Min.* III. 280. On p. 281, however, we have a correct definition of *expellere* and *expulsare*.

³ There is no indication in ancient authors that any sort of racket was used in *trigon*, such as Saalfeld, *Tensaurus Italograecus s.v. trigon*, implies: "ein Springball von drei Personen . . . mit der Hand oder dem Netze einander zugeschlagen."

⁴ *Gloss. Amplon.*, Goetz, *CGL.* V. 283. 31: *Datatim per manus*. (Knowledge of this gloss might have settled some of the disputes about Prop. iii. 14. 5); Non. 96. 14: *datatim id est invicem dando*; Plaut. *Curc.* 296; Naev. *Tarent.* ii. 1 (Rib.³ II. p. 22). In Nov. *Exod.* 23 (in Non. 96. 15) the Mss give: in molis non ludunt raptim pila datatim morso. One may well hesitate to make any more conjectures upon this fragment, but I venture to suggest that originally there was a play on *pila* and *pila*, and the latter meaning "mortar" was defined in a gloss by the word *mortarium*, of which *morso* is the corrupt remnant. *Datatim ludere* might be used jocularly of the movement of the *pilum* in the *pila*. Some obscene allusion may also be lurking in the line. Cf. Pompon. *Adelph.* i. (Rib. II.³ p. 269), Afran. *Omen*, ii. (Rib. II.³ p. 228), and Gronovius on Plaut. *Curc.* 296. *Pila* was a word to engage the attention of a glosser. Cf. *Gloss. Serv. Gram. s.v. pila* (*CGL.* II. 519. 59), and also the verses in Du Cange (Didot, Paris, 1845) V. 253:

Est pila, pes pontis: pila ludus: pila taberna:
Pila terit pultes; hoda pila geruntur in hostes.

⁵ II. 843.

⁶ p. 423.

ράσσειν must primarily have meant merely to strike the ball away. Although both Pollux (ix. 105) and Eustathius (on the *Od.* 1601. 34) limit *ἀπόρραξις* to bouncing the ball on the ground or floor, the ancients did play a sort of handball against a wall. To the well-known passage in Pollux ix. 106 I may add one that I chanced upon in Plutarch *de Placit. Phil.* iv. 20: *κινεῖται δὲ ἡ φωνὴ καὶ προσπίπτει εἰς τοὺς λείους τόπους καὶ ἀντανακλᾶται καθάπερ ἐπὶ τῆς σφαίρας τῆς βαλλομένης εἰς τοίχον*. Possibly we have a reference to such a game in Hesychius' *ἀνακρουσία· παιδιᾶς εἶδος ἐπὶ σφαίρας*,¹ although he may have in mind one in which the ball was merely thrown, since we find *ἀνακρούειν* so used in Philostr. *Her.* 676 (Kays. p. 291. 33). One may question, however, the traditional view that in Nonius 104. 27 (Linds. I. 149): *expulsim, dictum a frequenti pulsu*. Varro Serapi: "*recte purgatum scito, quom videbis Romae in foro ante lanienas pueros pila expulsim ludere*," the last two words signify "hitting repeatedly against a wall."² We can hardly doubt that the fronts of the butcher-shops were, after the ancient fashion, open; and, besides, any play against whatever wall-space there may have been³ would have interrupted traffic. Should we not, therefore, explain the clause as equivalent to "never," and count this one of the references to *ἀδύνατα* which are so common in the rhetoric of all ages and peoples?

The ambidexterity that is so desirable in games of ball⁴ seems to have been especially needful in the game of *trigon*. Cf. Mart. xiv. 46 (under the lemma *Pila Trigonalis*):

Si me mobilibus scis expulsare sinistris,
Sum tua. Tu nescis? Rustice redde pilam.

¹ Grasberger, I. 93.

² For an ancient marble illustrating such a game see the reproduction in the *Annali dell' Istituto*, 1857, Tav. d'agg. BC. In his description of it Friedländer says (p. 143): "Giacchè le parole aggiunte '*ante lanienas*' se non vogliono considerarsi come affatto superflue, sembrano indicare, che per l' *expulsim ludere* c'era bisogno d'un muro, contro il quale fu scagliata la palla."

³ On the supposition, for instance, that at some time in the day their fronts were boarded up.

⁴ Niceph. Blem. in Mai, *Nov. Coll.* II. 634. Cf. Macrob. ii. 6. 5.

and vii. 72. 9:

Sic palmam tibi de trigone nudo
Unctae det favor arbiter coronae,
Nec laudet Polybi magis sinistras.

There would be small need to use the left hand¹ as well as the right if a single ball was circulated among the three players, but the universally accepted theory is that there were more than one, so that quick returns were necessary if several balls reached the player about the same time. It seems scarcely probable, however, that more than three balls were used in this game; and for this reason as well as because of the general attitude of the figures, I cannot believe that the well-known picture from the Baths of Titus² represents a game of *trigon*. It is likely that the three ephebi are merely having a lesson from the bearded teacher, and perhaps not in the *trigon* at all.

The most perplexing passage concerning the game is in Martial, xii. 82:³

Effugere in thermis et circa balnea non est
Menogenen, omni tu licet arte velis.
Captabit tepidum dextra laevaue trigonem
Imputet acceptas ut tibi saepe pilas.
Colligit et refert laxum de pulvere follem,
Et si iam lotus, iam soleatus erit.

Friedländer in his note interprets as follows: "Wie es scheint, wurden die aufgefangenen Bälle gezählt und der-

¹ I see no reason for supposing that the left hand was principally used by the best players. Cf. Stephenson's Mart., note on iv. 19. 5. It was certainly not used exclusively, as is stated in many books. Cf. G. u. K. p. 764; Ramsay, *Man. of Rom. Ant.* p. 487. *Pilam expulsare* with the left hand would require more skill of a right-handed player than merely to catch and throw with that hand.

² There are six balls in use, and it is possible that the man with the beard and the young men nearest him are each juggling two balls, and the third young man is a spectator. See Panofka, *Bilder antiken Lebens*, Taf. X. 1 and p. 15; G. u. K. fig. 380. The illustration in Mercurialis, *De Arte Gymn.* p. 132, hardly merits discussion.

³ The readings of the Mss follow: 4, *acceptas* BA, *exceptas* CA; 5, *colliget* G; *lapsum* Q. It seems impossible to draw any distinction between *accipere* and *excipere* as terms used in ball-games.

jenige der die grössere Zahl aufzuweisen hatte, gewann. Menogenes hilft fangen und zählt die von ihm selbst gefangenen Bälle denen des von ihm Umschmeichelten hinzu." This seems even more impracticable than the method of play that is described by Marindin (p. 425): Menogenes playing with his patron and another player, "by catching right and left two balls, instead of returning them sharply, could throw them gently at certain intervals to his patron, so giving him time to deal with the stroke of the third player without dropping any of them."¹ To this view Stephenson apparently subscribes in the notes of his edition of Martial, p. 429.

But such a playing into the hands of his patron by Menogenes could not possibly escape immediate notice,² and would not be tolerated by the third player in a game where each was supposed to be playing for himself. The only feasible way in which Menogenes could help his patron would be for him to lose points purposely himself, and at the same time send the ball to the third player so swiftly or so crookedly as to embarrass his play. But, even though less patent, this unfairness also would soon be remarked and raise a protest. Favoritism would be more practicable, if Menogenes and the man he desires to flatter were playing by themselves, using the *pila trigonalis* in an ordinary game of throwing and catching. Then Monogenes might make herculean efforts with both hands to catch every ball, no matter how wildly it might be thrown by his patron, in order that he might spare him the discredit of the wild throws.³ The continuation of the game would redound to the credit of the two players equally,

¹ In accordance with this theory one might express it: "that he may make you indebted to him for your having often been able to catch the ball." It is, however, hard to see what resemblance Stephenson (p. 429, note on xii. 82. 3) finds between *trigon* and *φελυδα*.

² The avoidance of the *expulsim*-stroke would at once draw attention to Menogenes' foul play.

³ For the passage from Lucilius, quoted below (p. 130), one might adopt a similar interpretation (*i.e.* Coelius, the parasite, playing with his patron, the epicure Gallonius, was such an expert as really to do all the playing, although he fooled his fellow-player into a more flattering belief for the sake perhaps of an invitation to dinner), were it not that *trigon* required a third player, who, as I say, would not overlook such transparent trickery.

although Menogenes, the flatterer, might be doing much the harder work.¹ Two boys to-day will often make a regular game out of this, keeping tally of each other's failures.²

But any explanation whatsoever that supposes that Menogenes is playing a game with the patron seems to me improbable; for a man who was anxious to escape the company of a parasite would certainly not be constrained to join him in anything so voluntary as a game of ball.³ Furthermore, he is elsewhere in the poem represented as performing the most servile offices, vss. 11-12:

Fumosae feret ipse tropin de faece lagonae
Frontis et umorem colligit usque tuae.

His very flattery is that of a menial, vss. 7-10:

Lintea si sumes, nive candidiora loquetur,
Sint licet infantis sordidiora sinu.
Exiguos secto comentem dente capillos
Dicet Achilleas disposuisse comas.

For these reasons we may conclude that just as Menogenes, according to vs. 5,⁴ is one who will pick up and bring back to the patron the *follis* with which he has been playing, so he will also run after and try to stop the *pila trigonalis* whenever the patron misses it, either at play with two other gentlemen in the regular game of *trigon*, or perhaps in an ordinary "game of catch" with one or more players in some open place *circa balnea*. While you could easily avoid a game of ball with a Menogenes, it would be a difficult matter to escape his obliging attentions as a "chaser" of missed balls (a "backstop"), no matter how officiously he might thrust them upon you. The slightest reward that could be conferred on a man who had put you under obligation for

¹ The division of responsibility is illustrated by two passages in Seneca's *de Beneficiis*, ii. 17 and ii. 32. Cf. also Clem. Alex. *Strom.* ii. 6. 25.

² A game of this sort between two players may be indicated by the curious expression *duplici pila* in Lucilius, ed. Marx, vs. 641.

³ He would surely avoid τὴν ἐξ ἑσού ρῆσιν that was inevitable in σφαρισμός, as Artemidorus (iv. 69) implies.

⁴ Colligit et referet laxum de pulvere follem.

so often stopping the ball might well seem to be to save him from a *domicenium*, and so you said "*veni*." Such a service must have been in antiquity as necessary, and if from the right person, as welcome as it is to-day.¹

A Pompeian inscription (*CIL*. IV. 1936) requires, I think, a similar explanation :

AMIANTHVS · EPAPHRA · TERTIVS · LVDANT · CVM ·
HEDYSTO
IVCVNDVS · NOLANVS · PETAT · NVMERET · CITVS ·
ET · ACVS(= STACVS) · AMIANTHO ·

Wordsworth (*Fragments and Specimens of Early Latin*, p. 498) offers for *petat* the interpretation "call time." Two passages, however, in Petronius (27, *soleatus pila prasina exercebatur: nec eam amplius repetebat quae terram contigerat sed follem habebat servus, sufficebatque ludentibus*, — and, further down, *alter numerabat pilas: non quidem eas quae inter manus lusu expellente vibrabant; sed eas quae in terram decidebant*), indicate that *petere* means to run after the balls that have been missed, and *numerare*, to keep the score. But neither the inscription² nor Petronius' description³ can safely be referred to the game of *trigon*. The Pompeians, some of whose names occur also in other inscriptions,⁴ are quite as likely to have been using the house-walls in their game. Marquardt's theory,⁵ too, that there were three play-

¹ This would be especially true if the playing-ground or the *sphaeristerium* had numerous sets of players. Cf. Pliny, *Ep.* v. 6. 27 and Petron. 27. Probably the slave mentioned in the *Digest* ix. 2. 52. 4, was performing such a service.

² Cf. *CIL*. IV. 1936, notes.

³ Cf. e.g. Marindin, *Cl. R.* IV. 147.

⁴ Mommsen, *CIN.* 2281; *CIL*. IV. 1905 and 1926.

⁵ p. 845. The fact is that there are not nine separate persons mentioned, and that with such requirements the game of *trigon* would always be hard to organize. Nor is any one of the four players to be called a *pilicrepus* (cf. Harper's *Dict. of Cl. Lit. and Ant. s.v. pila*) more than any other. While this term may have been specialized to mean the professional expert in charge of a *sphaeristerium*, who might not only teach games and exercises with balls, but also give exhibitions of juggling with them, Pompeian inscriptions (*CIL*. IV. 1147, 1905, 1926) indicate that it had also the more general meaning of a ball-player. Cf. *Gloss. Scalig. CGL.* V. 608. 58: *Pilicrepus qui pila ludit*.

ers, three other persons to pick up the missed balls, and still a third three to count the score, may well be queried. In Petronius¹ the impression is made upon the reader's mind, especially by the word *circulus*, that more than three players are actually engaged in the sport: Nos interim vestiti errare coepimus, immo iocari magis, et circulis (ludentem) accedere cum subito videremus senem calvum, tunica russea, inter pueros capillatos ludentem pila. . . . Notavimus etiam res novas. Nam duo spadones in diversa parte circuli stabant quorum alter matellam tenebat argenteam, alter numerabat pilas. This bars out at least the normal game of *trigon*.

There is a passage in the *Excerpta ex Libro Glossarum* (Goetz, *CGL*. V. 233. 21 ff.) which seems to have escaped the notice of the writers on ball-games and the commentators on Martial. Beginning with the words of Isidore's chapter on *pila*, it continues: peritissimi lusores habiti sunt Coelius adque Veturius (cod. viturius). De Coelio sic dicit Lucilius (Marx, 1134 ff.):

Coelius, conlusor Galloni, scurra, trigonum²
cum ludet, solus . . .
ludet et eludet.

These verses, with which we may imagine Martial to have been familiar (cf. xi. 90. 4 and xii. 94. 7), remind us of his epigram xii. 82. While we know nothing of the Coelius³ of this passage, Cicero (*de Fin.* ii. 8. 24) refers to the dinners of Gallonius, quoting from Lucilius (Marx, 1238 ff.):

"O Publi, o gurges Galloni, es homo miser" inquit.
"Cenasti in vita numquam bene, cum omnia in ista
consumis squilla atque acupensere cum decimano."

To restore the meter of verse 1135, Marx originally proposed to read *solus ludet et eludet cum ludet* (*Wien. Stud.* XVIII

¹ Bloch's view of this passage (*Philol.* LVI. 542) I arrived at independently. Friedländer's interpretation (*Cena Trim.* 2d ed., p. 211) is to me unsatisfactory.

² I do not feel so sure as Marx does (*Wien. Stud.* XVIII. 309) that this should not be changed to *trigonem*.

³ Gundermann, who was the first to discuss the fragment fully (*Rhein. Mus.* XLI (1886), 632 ff.), was mistaken, as Marx shows (*Lucil.* II. 344-345 and 360), in making this Coelius the Caelius of vs. 1079.

(1896), 309), but in his edition he adopts Buecheler's suggestion of a lacuna. The interpretation, however, which he gives in his notes, "solus pilam iaciet simul et iactam ab alio repellat sinistra" (II. p. 360), seems to me unsatisfactory. Although the loss of several words makes conjecture hazardous, I should rather venture a more general meaning for the lines; Coelius, the expert in the game of *trigon*, will be the only one to do anything that could deserve the name of ball-playing, *i.e.*, as we sometimes say, "he will be the whole game," and will so completely outplay Gallonius and his other opponent (who also, doubtless, was no product of a "training-table") as to make game of them for the spectators. The verb *eludet* seems to be intended to suggest more than one meaning to the reader. We may compare Ter. *Eun.* 55, *eludet, ubi te victum senserit*, and the comment of Donatus, *eludere proprie gladiatorum est cum vicerint, et eludere est finem ludo imponere*. Compare also Livy, ix. 6. 2 and Plaut. *Cure.* 609.

A few problems in connection with the use of the *follis* may finally engage our attention. In Manilius (v. 162 ff.) we read:

Ille prius victor stadio quam missus abibit.
 Ille cito motu rigidos eludere caestus,
 Nunc exire levis missas, nunc mittere palmas,
 Ille pilam celeri fugientem reddere planta
 Et pedibus pensare manus et ludere † fulto (Cod. F. saltu)
 Mobilibusque citos ictus glomerare lacertis.

In vs. 165 we have, I think, a ball-player who by fleetness of foot is able to return a ball that is flying apparently beyond his reach. The *et pedibus pensare manus* may then mean that he helps out his hands, or makes up for their inability, if unassisted, to catch the ball, by his agility in running. Bentley's emendation of *fulto* to *folle* appears to me almost sure. If it is correct, we have to choose, it seems to me, among three possible explanations of the following line with which it is joined by the close connective *-que*. In the first place, we may have an allusion to a game with the *follis*, in which

the ball was thrown or struck by the fist through the air from player to player. The *citos ictus glomerare* would then describe the latter method of propelling the ball. A second interpretation is suggested by the words of Isidore, *Etym.* xviii. 69. 2: cubitalem lusum¹ appellat cum duo cominus ex proximo ac paene coniunctis cubitis pilam ferunt. Unfortunately Isidore does not make clear whether the small ball or the *follis* was used, nor whether the two players so near together struck the ball back and forth with their hands, or as the very name of the game would rather seem to imply, by means of the *bracchium* or the *lacertus* at a point near the *cubitum*. If, however, Manilius has such an elbow-game with the *follis* in mind, he has aptly employed the verb *glomerare* to picture the rapid succession of arm-movements. Similar games are known to modern times, played with the wind-blown "ballon," and an unprotected arm,² or with a solid ball and the necessary shield.³ The Italian national game *pallone* is of the latter sort. In his *Roba di Roma* (I. 124 ff.) W. W. Story gives the following description of it: "Each of the players is armed with a bracciale or gauntlet of wood covering the hand and extending nearly up to the elbow, with which a heavy ball is beaten backwards and forwards, high into the air from one side to the other." The third possibility is that Manilius is here referring to an expert punching the *follis pugilatorius*, to which we have an allusion in Plaut. *Rud.* 721:

Quid, si attigero? # Extemplo hercle ego te follem pugilatorium
Faciam et pendentem incursabo pugnīs, peiurissime.

¹ The exercise that Antyllus (in Oribasius, vi. 32) describes ἄλλο δὲ σφαῖρον, ὀλίγῃ τοῦδε μείζον, ᾧ χρῶνται, τοὺς μὲν πῆχεις τοῖς πῆχεσι τῶν γυμναζομένων ἐπιβάλλοντες, οὔτε τοῖς σώμασιν ἐγχιριπτόμενοι τοῖς ἀλλήλων, οὔτε προσνεύοντες ποικίλως δὲ καὶ κινούμενοι καὶ μεταβαίνοντες διὰ τοὺς μετασφαιρισμούς is not a game like the *cubitalis*, but belongs to medical gymnastics.

² On "balloon-ball" played without the hollow bracer of wood on the arm see J. Strutt, *Sports and Pastimes of the People of England* (1886), p. 164; and J. J. Jusserand, *Les Sports et Jeux d'Exercice dans l'Ancienne France*, p. 455.

³ *Mercurialis* (p. 127) refers to coins of Gordian III as the source of a picture that represents three players with the *follis*, each provided with a gauntlet on his right arm. See, too, the discussion in Krause, I. 311, n. 4.

The punching-bag¹ was well known to the Romans and to the Greeks before them. In Greek it is the *κώρυκος* or *θύλακος*. A special room in the gymnasium, where they practised this exercise, was called the *coryceum*.² Now the popularity of *κωρυκομαχία*³ or *κωρυκοβολία*,⁴ and the clear reference to it in the *Rudens* inclines me to think that in the *Trinummus*, line 247, Plautus also has this exercise in mind. The whole passage is as follows:

244 "Da mihi hoc, mel meum, si me amas, si audes."

Ibi ille cuculus: "Ocelle mi, fiat:

Et istuc et si amplius vis dari, dabitur."

Ibi illa pendentem ferit: iam amplius orat;

Non satis id est mali, ni etiam amplius,

Quod ebibit, quod comest, quod facit sumpti.

We have, to be sure, many allusions⁵ to the scourging of slaves while they are hung up by the wrists, but there is very little point to one here. On the other hand, the lover may well be compared to a suspended *foliis pugilatorius*.⁶ The first blow sets the punching-bag in motion from a state of inertia, and every succeeding blow increases its swing. So the lover, just as soon as he has once been moved to give, is easily moved to give more and more with each succeeding request from his mistress.

Pliny (*Ep.* iii. 1. 8) tells us how Spurrinna wards off the evils of old age by exercise: Deinde movetur pila vehementer et diu. The explanation of *movetur pila*, "he exercises himself with the small ball,"⁷ has been looked upon with suspicion, although the use of *dimoveri* in Cels. i. 6 (quoted by

¹ Compare, e.g., Apostol. 86; Artem. i. 55; Diogen. vii. 54; Lucian, *Lexiph.* 5; Paul. Aeginet. iv. 1; Suid. s.v. *κωρύκιον*; and also the metaphor in Cic. *Phil.* xiii. 12. 26. It appears in ancient art. Cf. G. u. K. p. 381, fig. 506.

² Vitruv. v. 11.

³ Hippocrat. *περὶ Διαιτ.* ii. 43, iii. 23, iii. 78.

⁴ Aret. *Therap.* ii. 13 (Kühn. p. 345).

⁵ Compare Plaut. *Men.* 951; *Most.* 1167; *Poen.* 145-150; *Truc.* 777.

⁶ This is sometimes confused with the *foliis* used in ball-playing; e.g. by Paley and Stone, *Mart.* p. 111, on iv. 19. 7.

⁷ For this thought we might expect *se exercet pila* (cf. Plaut. *Bacch.* 428-429) or *exercetur pila*.

Mayor in his ed. of Pliny's Bk. iii. p. 46) offers some support. According to this theory, since no slave or other person is mentioned as his companion, he probably plays by himself, and, owing to the use of the adverb *vehementer*, more likely with some sort of hand-ball against a wall, rather than merely throwing the ball into the air and catching it, which could hardly have been made *vehemens*. But may not *pila* be the *foliis pugilatorius* and in the nominative case? This would give *mouetur* its normal sense. The *κώρυκος*, if light,¹ could be punched back and forth; if of the heaviest sort, it could be swung back and forth with both hands.² The exercise might be made severe enough to try the strength of the most athletic youth, or so moderate as to serve for the medical gymnastics of a Spurinna.³

¹ Various things were used to fill the leather bag; e.g. fig-seeds, flour, sand (Oribas. vi. 33), and hair, if Dorcatius in Isid. *Etym.* xviii. 69. 1 is referring to the *corycus*. See also J. Chrysost. *Hom.* xix. p. 862. Not only the material but also the size varied, as is shown by the existence of diminutives. Cf. Suid. *s.v.* *κωρύκιον*; Hesych. *s.v.* *κωρυκίδιον*, *κώρυκος*. So Oribasius (vi. 33) says, τὸ δὲ μέγεθος αὐτοῦ πρὸς τε δύναμιν καὶ ἡλικίαν συναρμοζέσθω; and Philostr. *de Gymn.* ch. 57, ἔστω δὲ καὶ κούφος μὲν ὁ πυκτικὸς . . . ὁ δὲ τῶν παγκρατιστῶν ἐμβριθέστερος καὶ μείζων.

² The separate terms *κωρυκομαχία* and *κωρυκοβολία* perhaps arose from these distinct uses of the *corycus*. Cf. Oribas. vi. 33 and Philostr. *de Gymn.* ch. 57. An ancient caricature, which is reproduced in Baum. *Denkm.* I. p. 247, represents a man kicking (?) and striking a distended animal-skin.

³ Galen. *de San. Tuend.* ii. 10 (Kühn, VI. 144).